

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Righteousness and Peace

A Radio Message by Dr. John R. Rice

"Mercy and truth are met together; righteousness and peace have kissed each other."—Ps. 85:10.

This is a passage about salvation, for the preceding verse says, "Surely his salvation is nigh them that fear him; that glory may dwell in our land." Will you read again Psalm 85:10: "Mercy and truth are met together; righteousness and peace have kissed each other."

Here is a message sweet to the heart and full of rich meaning for us who love the Lord and who believe the Bible.

Here God talks about the plan of salvation. But salvation is based on the righteousness of God and Christ. One name for Christ is "the righteousness of God." In Romans 10:3 it is said of the Jews that they, "going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Will you note then some truth in this passage.

I. Christ Is the Truth, the Source and Author of All Truth

Mercy is based on truth. There are those who say, "You people

are dealing in the emotions and ignore the facts of modern science, ignore the truths of history, ignore the evolutionary hypothesis from which scientists have decided how man and life came on this world." Then they say that the religion of the Bible is out of date and unscientific, that people are not intellectually honest who do not accept these theories and throw away the "traditions" of the Bible. So fools talk, so educated fools talk sometimes.

But here the Scripture says that in Christ (though it was written long before Christ was here, when Christ was yet in the glory with the Father in Heaven)—in Christ "mercy and truth are met together" and "righteousness and peace have kissed each other."

The Bible makes much about truth.

Twice it is said in Proverbs, "The fear of the Lord is the beginning of wisdom." Once it is said, "The fear of the Lord is the beginning of knowledge." All



Charles H. Spurgeon

comes from God. No good Christian needs to be afraid of truth. God is the author of all truth.

Remember, Jesus said, "I am the way, the truth, and the life." Jesus is the truth. And again, when Jesus came before Pilate, He said, "For this cause came I into the world, that I should bear witness unto the truth." Pilate said, "What is truth?" But Jesus knew the truth, for Jesus is the truth and in Christ is all the wisdom of God personified. Oh, Jesus is the truth of God, the eternal truth. God is truth, and revealed truth then is perfect truth.

Man's Best Wisdom is Often False

You know scientific truth, so (Continued on page 11)

Look and Be Saved!

By Charles H. Spurgeon
1834-1892

"Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else."—Isa. 45:22.

Six years ago today, as near as possible at this very hour of the day, I was "in the gall of bitterness and in the bonds of iniquity," but had yet, by divine grace, been led to feel the bitterness of that bondage, and to cry out by reason of the soreness of its slavery.

Seeking rest and finding none, I stepped within the house of God and sat there, afraid to look upward lest I should be utterly cut off, and lest His fierce wrath should consume me. The minister rose in his pulpit and, as I have done this morning, read this text, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." I looked that moment; the grace of faith was vouchsafed to me in the self-same instant; and now I think I can say with truth,

"Ere since by faith I saw the stream
His flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

I shall never forget that day, while memory holds its place; nor can I help repeating this text whenever I remember that hour when first I knew the Lord. How strangely gracious! How wonderfully and marvelously kind, that he who heard these words so little time ago for his own soul's profit, should now address you this morning as his hearers from the same text, in the full and confident hope that some poor sinner within these walls may hear the glad tidings of salvation for himself also, and may today, on this sixth of January, be "turned from darkness to light, and from the power of Satan unto God!"

Salvation is God's greatest work; and, therefore, in His greatest work, He specially teaches us this lesson: He is God, and that beside Him there is none else.

Our text tells us *how He teaches it*. He says, "Look unto me, and be ye saved, all the ends of the earth." He shows us that He is God, and that beside Him there is none else, in three ways. First, by the person to whom He directs us: "Look unto me, and be ye saved." Secondly, by the means He tells us to use to obtain mercy: "Look," simply, "Look." And thirdly, by the persons whom He calls to "look": "Look unto me, and be ye saved, all the ends of the earth."

I. Look to Christ, Not to Self or Church

First, to whom does God tell us to look for salvation? Oh, does it not lower the pride of man when we hear the Lord say, "Look unto me, and be ye saved, all the ends of the earth"? It is not, "Look to your priest, and be ye saved." If you did, there would be another god, and beside him there would be some one else. It is not "Look to yourself." If so, then there would be a being who might arrogate some of the praise of salvation. But it is "Look unto me."

How frequently you who are coming to Christ look to yourselves. "Oh!" you say, "I do not repent enough." That is looking to yourself. "I do not believe enough." That is looking to yourself. "I am too unworthy." That is looking to yourself. "I cannot (Continued on page 12)

"The Sin of Tolerance"

By Dr. Bob Shuler
in THE METHODIST CHALLENGE

I have just read an unanswerable article in *Christianity Today*. It is entitled, "The Sin of Tolerance." It is written by Billy Graham. It is rational, biblical, logical and true. It is the character of argument our fathers would have authored in defending the genuine gospel of Jesus Christ. It is Billy's wording of the "straight and narrow way." You can't beat it! Christ said the same thing when He said, "Ye can not serve God and mammon." A great philosopher and scientist said it as clearly when he said, "Oil and water do not mix."

But a strange conviction dawns upon you when you read this article from the world's greatest evangelist, Billy Graham. He is answering himself. He is answering his father-in-law, Dr. L. Nelson Bell, Executive Editor of *Christianity Today*. He is answering his many friends, who contend that the sponsoring of a revival by liberalists and modernists is within the will and plan of God. He is answering eloquently and convincingly those who claim that the way of Pentecost is the way of Social Action, One-worldism and ecclesiastical conformity. He is saying in brilliant fashion that

the hour has come when genuine Christians must choose "this day" whom they will serve. In other words, the servants of God cannot have two masters.

Here are the words of warning that dripped from Billy's pen:

"We have become tolerant about divorce; we have become tolerant about alcohol; we have become tolerant about delinquency; we have become tolerant about wickedness in high places; we have become tolerant about immorality; we have become tolerant about crime; we have become tolerant about godlessness; we have become tolerant of unbelief . . . we have been sapped of conviction, drained of our beliefs and bereft of our faith."

This sounds like the old Billy, who a few years ago flashed his gospel sword in the teeth of the world, the flesh and the Devil without compromise, false broadmindedness, or a syllable of softness. I heard Billy in those days when the revival he held in Los Angeles first spread his fame across the nation, I heard him in that history-making revival say, "One of the sins of this age is the sin of broadmindedness." And now I read that same statement, word for word, in his splendid article on "The Sin of Tolerance." But strange things have happened in the crowded years between his Los Angeles affirmation and his article in *Christianity Today*. His associations are not the same. He has at least appeared to grow mellow. Whether it is the mellowness of ripeness or of decay, some of us who have prayed for him most earnestly since we backed him in the Los Angeles revival are puzzled to understand.

His premise in the article discussed is undoubtedly justified. The sin of tolerance has brought to a war-wrecked, sin-cursed world the blackest apostasy since Paul wrote his terrific warning, "Lest I myself should be a castaway." Listen to St. Paul: "I therefore so run, not as uncertainly, so fight I, not as one that beateth the air."

I pray daily that the Christian church may come again to where men will stand as witnesses and cry out, "My heart is fixed, O God; my heart is fixed." But believe me, there is a great gulf

(Continued on page 8)



Dr. Bob Shuler

Australia Crusade Results

Christian Life Magazine Evaluates Successes and Failures of the Billy Graham Crusade in Australia

By Evangelist Walt Handford
Assistant Editor

Christian Life magazine for September published a very factual and objective report of many of the aspects of the Australia Crusade conducted by the Billy Graham team earlier this year.

On the credit side of the campaign ledger were listed the vast crowds which came to hear the evangelist in Melbourne and Sydney. One hundred and forty thousand were estimated on hand at the closing service in Melbourne and 150,000 climaxed the crusade in Sydney. The 26,440 decisions claimed for Melbourne and approximately 34,000 for Sydney are impressive. Quite naturally we rejoice in souls saved, in renewed interest in Bible study, and in 50% increase in Bible sales reported.

But the *Christian Life* article went on to face several negative aspects of the Australia Crusade. St. Stephen's Presbyterian Church in Sydney experienced phenomenal growth during the crusade, but it is frankly admitted, "Yet there are many fine churches which have not felt this effect. Indeed, outside the Anglican churches—which have a large nominal membership—many evangelically

strong churches did not see large attendance increase from the Crusade."

Four paragraphs later the writers concede, "The problem is that many churches have not yet been (Continued on page 11)



Rev. Walter Handford

Questions About Immodest Dress Answered

A Challenging Bible Study by the Editor,
EVANGELIST JOHN R. RICE

The following questions have been asked about clothing and principles of modesty for Christians:

1. What is meant by the "modest apparel" required of Christian women in I Timothy 2:9?
2. Why not fewer clothes for health, so there would be less secrecy, and so less tendency to morbid curiosity and unusual interest in sex?
3. Is it all right for children to see father and mother bathe and dress so as to learn the differences in sexes?
4. Should not Christians be so pure minded that they would not be either tempted or embarrassed by exposure of bodies in modern scanty dress?
5. What are some practical rules for decent and modest clothing?

I am glad to answer these questions since the questions involved are much more far reaching than is generally supposed. The Bible has a very clear doctrine about clothes.

I. What Is the "Modest Apparel" Required of Women in I Timothy 2:9?

First, the Scripture commands: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."—I Tim. 2:9, 10.

Women are to adorn themselves in modest apparel. Their adornment is not to be braided hair, or gold, or pearls, or costly array.

The Scripture does not say and does not mean that it is wrong for a woman to braid her hair, and I do not believe it means to forbid modest and inexpensive jewelry. Abraham, under the clear leading of God, it seems, sent for Rebekah to be a bride for Isaac. And by his servant he sent along "jewels of silver, and jewels of gold, and raiment," and they were given to Rebekah (Gen. 24:53).

We know that the children of Israel had golden earrings "in the ears of your wives, of your sons, and of your daughters," according to Exodus 32:2. They were wrong to break these off and give them to Aaron to make a golden calf, but the Mosaic law had already been given and it did not forbid these ornaments.

In James 2:2 Christians were forbidden to show favoritism toward a man with a gold ring or goodly apparel, but there is nothing said to indicate that the man would be wrong to wear the ring.

More light on this is given in I Peter 3:3:

"Whose adorning let it not be

that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

It is obvious that the meaning is that no woman should depend upon her plaited hair or her gold ornaments or her clothes for her beauty. But the Scripture certainly does not forbid plaiting the hair or wearing gold unless it also forbids putting on apparel, which we know it does not forbid.

But the Bible does require that "women adorn themselves in modest apparel, with shamefacedness and sobriety." What is modest apparel?

The first time this question of modest dress comes up in the Bible is in Genesis 2:25 and Genesis 3:7-10. In the Garden of Eden before sin came in, Adam and Eve lived together without clothes, and we are told, "And they were both naked, the man and his wife, and were not ashamed" (Gen. 2:25). They had no sin and so there could not be any sense of shame.

Then after both had sinned, they felt their nakedness and made themselves clothing. Genesis 3:7-11 says:

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together: and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard

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INCIDENTS and Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

Does Sprinkling Save?

A great white shark, probably weighing around 500 pounds, attacked an 18-year-old swimmer in San Francisco Bay the other day only 50 yards from shore. The victim, Albert Kogler, was pulled ashore by a companion, Shirley O'Neill, also 18. Realizing that her friend was dying, Miss O'Neill, a Roman Catholic, scooped up some sea water, sprinkled it on the head of Kogler, a Lutheran, made the sign of the cross and said, "I baptize thee in the name of the Father, the Son and the Holy Ghost." Then Miss O'Neill had the lad repeat after her the Act of Contrition. Just before Kogler elapsed into the unconsciousness from which he did not return, he whispered: "I love God and I love my mother and I love my father. O God, help me! God help me!"

Did the sprinkling of the sea water on Kogler's head give him salvation?

Note that the question is not, "Was he saved?" This columnist would not be in a position to comment about that since he knows nothing about the boy's relationship to Jesus Christ. However, that is not the issue. The issue is, *Did the sprinkled sea water save him?*

As amazing as it may seem, the Lutheran pastor of young Kogler, preaching the boy's funeral sermon, said that in his opinion the dropping of the sea water on his head by the Roman Catholic girl gave him salvation! He told newspaper reporters that the Lutheran Church required baptism be performed in the name of the Trinity. He said, "In this instance, these requirements were met." The Associated Press quoted him as adding that "Kogler had never been baptized as a child and that Lutheran doctrine requires baptism for salvation."

Note that the boy's faith was not even brought into the discussion. No one seemed to know or care whether he had ever trusted Christ. The issue was not whether his sins had been forgiven or whether he had been born again. The entire issue of salvation, according to the Lutheran pastor, hinged on the sprinkling of that sea water upon the lad's forehead. Yet what says the Bible? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The Bible says, "Verily I say unto you, Except ye be converted . . . ye shall not enter into the kingdom of heaven" (Matt. 18:3). Again, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . . Marvel not that I said unto thee, Ye must be born again!"

thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

When Adam and Eve had sinned they felt that they were naked. They sewed fig leaves together to make themselves aprons. Those were poor, flimsy garments. They remind us of the sorry ways that sinners try to cover their own sins or work out their own salvation. But the Lord had pity on them. Genesis 3:21 says, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." I suppose that is the first blood ever shed in the earth, when God killed innocent animals and made of their skins coats for Adam and Eve. And these garments were typical of the imputed righteousness of Christ which is bought by His blood and applied to us who believe, in God's mercy.

From these Scriptures it is clear that God intended people to cover their bodies with clothing for decency. A man and his wife alone in the Garden of Eden with not another soul present and with no sin to be ashamed of could very sweetly ignore the fact of their naked bodies. Before the fall women did not have so frequent times of conception (see Gen. 3:16), and it is very likely that sex matters were not then a constant temptation as they now often are. At any rate, these two, Adam and Eve, who after their fall, confessed their sins and, we believe, were forgiven, but saw their need for clothing to cover their bodies. And God Himself approved their desire for clothing and made them durable garments of skins.

So when we wear clothes we thus confess that we are frail and weak and sinning people, needing the mercy of God. And as our clothing covers the nakedness of our bodies, so God in His mercy with the righteousness of Christ covers and hides our sins. It is not strange that arrogant infidels sometimes try to found nudist colonies. But good Christians never do.

In the nature of the case, then, modest clothing should be the mark of a Christian, since the very fact that we wear clothing indicates that we realize we are frail, sinful, tempted people.

According to the Bible, nudity is a great sin. This is made clear in the story of the broken law and the golden calf, as told in Exodus, chapter 32. The people brought to Aaron their golden earrings and Aaron made a golden calf, molten and then fashioned with a graving tool. Exodus 32:6 tells us of the people, "And they rose up early on the morrow, and offered burnt-offerings and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play."

And these people who gave themselves over to idolatry immediately after God had brought them out of bondage in Egypt with great signs and wonders, after they drank and rose up to play, took off their clothes! For in the same chapter, verses 25-27 say:

"And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour."

"The people were naked; (for Aaron had made them naked unto their shame among their enemies:)" And what was Moses' reaction to this throng of nude people? He immediately commanded the sons of Levi to come with swords and go among the people to slay. And verse 28 tells us that some three thousand people were killed that day! The worship of the golden calf was bad enough. But it was when Moses saw that the people were naked that he immediately com-

(Continued on page 9)

(John 3:3, 7). And again, ". . . he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Salvation does not come by water; it comes by blood. Hebrews 9:22 says, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." First John 1:7 limits that blood to a special type, saying, ". . . and the blood of Jesus Christ his Son cleanseth us from all sin."

President Abraham Lincoln said to his law partner, William Herndon, "Billy, when I do right, I feel clean inside; when I do wrong, I feel like a sheep-killing dog."

Boozing Boozer

The brewers' red wagon is still riding roughshod over the innocent. A California reader sent me a clipping out of his local paper stating that the president of the Burgermeister Brewing Corp., Henry Picard, had pleaded guilty to a misdemeanor manslaughter charge in San Francisco. It seems that Picard was driving home in the rain when his automobile and one driven by a Sonoma banker collided. The driver of the other automobile, Emrys Williams, was killed and a companion, Pearl Andrews, was hospitalized. Officers testified that in their opinion Picard was "intoxicated" when his automobile drove head-on into the Williams car on the Golden Gate Bridge. However, Municipal Judge Lenore Underwood, in what appeared to be a travesty of justice, allowed Picard to plead guilty to the lesser misdemeanor charge, then suspended his six months' sentence, allowing him to walk out of court as free as a bird.

The California reader asked two questions: (1) Do you think he had been partaking of his own product? (2) Do you think his sentence would have been so light if he had been less well known?

I will not attempt to answer these questions, but let me observe that Mr. Picard will one day stand before the Judge who will not be influenced by anything but factual evidence. This Judge knows the innermost secrets of every heart and there will be no putting anything over on Him in that day. Mr. Picard will not only give an account of his drunken murder of the innocent, but he will answer for all the heartache his product has caused the multitudes when he faces the One who said, "Woe unto him that giveth his neighbour drinck, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory . . . the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory" (Hab. 2:15, 16).

"A man can always borrow trouble. It's the only thing for which he needs no collateral."—William Lyon Phelps

Evangelist Sumner can be seen and heard:

October 4-18:
Emmanuel Baptist Church
Grand at Waite
Toledo, Ohio

October 20-November 1:
Berea Baptist Church
Berea, Ohio

Not Shortened!

The LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

—Isa. 59:1

"Not shortened!" No! His hand is never shortened,—Although, at times, His coming shows delay; Nor is His ear at any time e'er heavy, E'en if, to heed our cry, He strange doth stay.

"Not shortened!" No! His hand will ever save us; He nothing knows of problems or of task; His powers remain forever all-availing To reach, and save, and lift,—when we may ask.

"Not shortened!" No! And so, if we are certain That naught on our part tends to keep Him back,—That nothing grieves Him over which He waiteth, Then, sure indeed, we nothing good shall lack.

"Not shortened!" No! Yet—someday He doth tarry; He sees, and knows,—and sure, His hand will save; But He doth love our feeble faith to strengthen,—And we can honor Him by faith that's brave.

—J. Danson Smith

By Aunt Joy
and Aunt Mary

Ravens and Widows, God's Care for His Prophet

Long ago in the land of Israel, when wicked Ahab was king, there lived a prophet of the Lord known as Elijah the Tishbite. Now Ahab had built a house for the false god Baal, and had built altars to sacrifice to Baal. And he had married that wicked woman, Jezebel, and made her his queen. So Elijah said to Ahab, "As the Lord liveth . . . there shall be no dew nor rain these years, but according to my word."

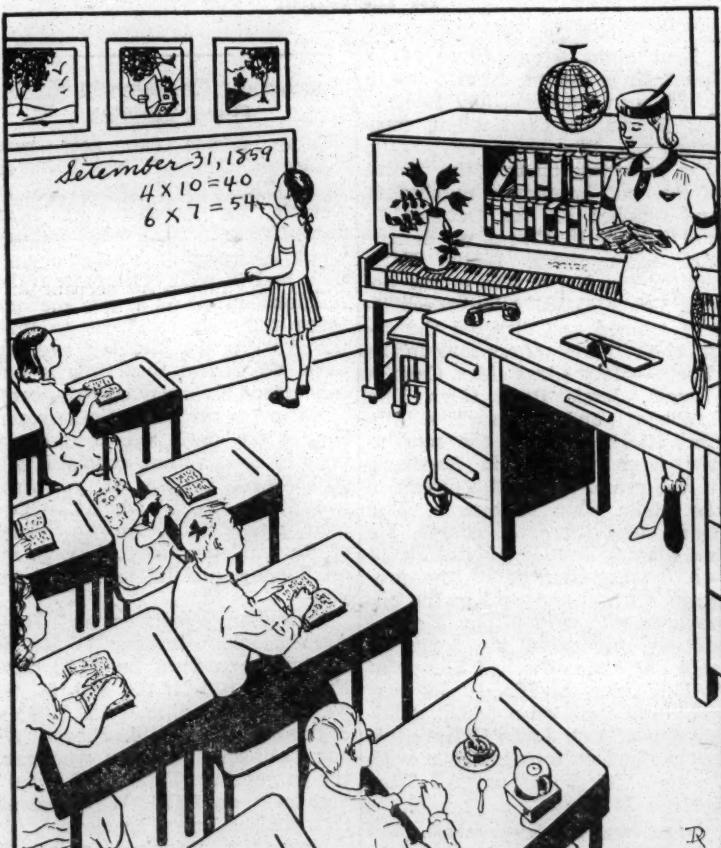
Of course the king was very angry! I am sure that he made a good many threats to this man of God. And I suppose Elijah, since he was a man, was scared! So God told His prophet to go east to a certain little brook to hide. Now Elijah obeyed the Lord and went where the Lord told him to, and for a long time drank of the water of the little brook Cherith. And God was so kind to His poor hunted prophet. Do you know, He sent ravens every morning to bring him flesh (meat) and bread for breakfast, and sent them again at night with flesh and bread for supper. I think his food must have tasted especially good because it was sent directly by God.

Well, you know, that prophet Elijah asked her to make him a cake first! Was he being selfish as it seemed? No, he knew that the Lord was going to give her all she needed till the rains came again and the famine was over. He told her how the Lord would make the meal never give out and a little oil always remain in the jug or cruse.

That dear woman, with joy but perhaps still a bit scared, did as she was told, and wonder of wonders, there was still oil and meal left! So she made a cake for herself and one for her little son. And oil and meal still remained. I'm sure by that time she knew that the Lord was with her. Don't you know she was happy she had been willing to give her last bit of food to God's prophet? Well, Elijah, the woman, and her son all had food that day and the next, and there was still a little meal and oil left.

The Bible tells us that the prophet stayed there many days. "And the barrel of meal wasted not, neither did the cruse of oil fail."

And so by a continuing miracle



But after a while that little brook dried up because there was no rain, as Elijah had predicted. And then God said, "Get up and go over to that town of Zarephath and live there, because I have told a widow woman there to feed you."

So Elijah went to Zarephath. (You know, it would be a good thing if all folks obeyed the Lord as fast as Elijah did.) Well, when he got to the gate of that city, he saw that poor woman gathering sticks for a fire. So he called to her. Perhaps he said, "Lady, I'm terribly thirsty. Could I have a cup of water?" At least the Bible tells us he asked for a drink. And as she went to get his water, he said, "And bring me, please (I pray thee), a little piece of bread." You know, that sad little woman must have stopped dead in her tracks. She said, "As the Lord liveth, I have not a cake." Then she told him sadly how she was about to take the last little bit of meal and the few drops of oil left to make cakes or biscuits for her son and herself and then she was sure they would die. You know she didn't plan to cook much because the Bible says she took two sticks. That wouldn't make enough fire to cook a whole pan of biscuits or cornbread, now, would it?

Now I think you Junior boys and girls will enjoy this story even more if you get your Bibles out and read the story for yourselves. You will find it in I Kings 17:1-16.

This week our own Aunt Joy

APPLICATION FOR SWORD-BEARERS CLUB
Please enroll me as a member of the Sword-Bearers Club. I will aim to be a "good soldier of Jesus Christ" in everything I do. I promise, by God's help, to try to read at least one chapter in the Bible each day. I will set out to follow what the Bible teaches me. I will also take time each day to pray, asking forgiveness for my sins and help for the day.

I enclose 25¢ for my gold sword membership pin.

NAME _____ BIRTH DATE _____

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CITY _____ ZONE _____ STATE _____
(Please print clearly)

A Good Example

From the Estate of a Loved One, a Tithe Check Is Sent for "Investment Evangelism"

Yesterday our hearts were made glad by a check of several hundred dollars. A dear friend of the Lord Jesus Christ and THE SWORD OF THE LORD died. The estate was settled and the survivor sent a check of a tithe of the amount, to be used where the Sword needs it. We are glad to use it to help pay off some long-term notes. It was credited to "Investment Evangelism" and a receipt and the lovely little glittering sword pin were sent to our modest and faithful friend, in the name of the departed loved one.

Twenty-five years of service this month have proved that THE SWORD OF THE LORD can be trusted in getting out the Gospel. Twenty-five years this week, 1,300 weekly issues of THE SWORD OF THE LORD have gone out, millions and millions of copies, and every issue carried an evangelistic sermon, an appeal to trust Christ as Saviour. Every issue has held up the Bible as the Word of God, has held up Christ as the only Saviour. Every issue has insisted that men cannot see God in peace without being born again. Twenty-five years we have opposed modernism, formalism, and worldliness. For twenty-five years we have stirred

revival fires, boosted godly evangelists, stressed soul winning, promoted good Christian causes. Thousands have found Christ as Saviour and have written to tell us so. Thousands of preachers have found in THE SWORD OF THE LORD, their best inspiration and source for outlines, Bible teaching and illustrations. Tens of thousands of Christians have written that they first learned from THE SWORD OF THE LORD about a life separated from worldliness, about personal soul winning, about the power of the Holy Spirit, about the premillennial coming of Christ.

I say, good people have learned they can depend on THE SWORD OF THE LORD to get out the Gospel.

And readers know that through these years this has been a work of love. The editor has made no money from THE SWORD, but God has enabled us instead to pour thousands of dollars back into this work.

Yesterday a letter came from a man who had loaned us \$3,500 for several years. Now he needs the money to build a house. We must pay off that loan. Another long-term loan of \$2,500 must be paid since the money is needed. We must pay this \$6,000 this month and we are glad to do so. But we know our friends will help us and thus supply the capital to carry on the work of THE SWORD OF THE LORD and stop the interest payments on the long-term loans. It will take several years to retire all these loans, perhaps, but some of them should be paid off now. Will you help?

Who Should Give?

1. Those should give who have been blessed, taught, and helped by THE SWORD OF THE LORD. Galatians 6:6 says, "Let him that is taught in the word communicate unto him that teacheth in all good things."

2. Those should give for capital investment in THE SWORD OF THE LORD, to make it economically secure in getting out the Gospel, as they can give from a cheerful heart, glad to help get out the Gospel. For II Corinthians 9:7 says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

3. Those should give who feel the responsibility of Christ's Great Commission which commands that we should take the Gospel "into all the world" and "to every creature." And those who want to invest spiritually in getting the message of THE SWORD OF THE LORD out to every state in the Union and to ninety foreign countries, to help the 22,000 preachers, 3,000 foreign missionaries who read THE SWORD to get out the Gospel. The Lord Jesus has other workers getting out the Gospel. But so do we.

4. Those should support THE SWORD OF THE LORD who feel that

this is the Lord's work and that it should be supported by some of the Lord's money. Leviticus 27:30 says, "And all the tithe . . . is the Lord's; it is holy unto the Lord." God's man or woman should ask the Lord to show him or her clearly where the Lord's money should be used for the Lord's work.

5. Much of the support to this gospel work, many of the "Investment Evangelism" gifts, should come from the very poor who love the Lord, who trust Him for His care, and want to give sacrificially to His work. For in II Corinthians 8:1 and 2 we are reminded, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

These good Christians at Macedonia "to their power, . . . and beyond their power" gave, begging Paul to take the gift, and they "first gave their own selves to the Lord, and unto us by the will of God." So poor people are God's people too. Poor people love the Lord and His work. Poor people often have more faith to expect God's loving care and provision than those who have more. So we thank God for the sacrificial gifts of those who do not have much to give.

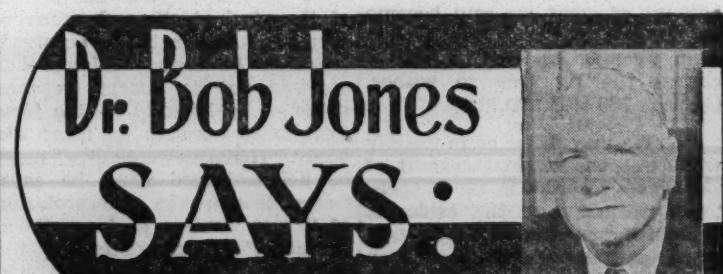
6. Those Christians should give to the Lord's cause and to THE SWORD OF THE LORD when they feel it is God's cause, who trust the dear Lord to repay what He has given. The Lord Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). That is a good promise to rely on. Again the Scripture says, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). The Scripture says, "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25). If you feel that this work is God's work, if He leads you to give to it, and if you can trust Him to supply your needs and repay your giving, as He has promised to do, then let your gift be in obedience and love and faith, knowing that God has promised and He will keep His word.

Don't Forget That Beautiful Glittering "Crusader Sword" Pin

We are glad to send a beautiful little two-inch sword pin, with permanent shine, with golden glitter, delicate as a jewel, a pin that will be attractive for a blouse or coat or for a man's lapel, a suitable symbol for a Christian and a reminder of THE SWORD OF THE LORD. This lovely token will be sent free to everyone who sends a gift of \$5 or more for "Investment Evangelism."

Some will give out of current income, setting apart for the Lord Jesus what they feel is His leading, and according to love and

(Continued on page 11)



The Bible does not say a great deal about Heaven and not a very great deal about Hell. It does tell people how to get to Heaven and how to stay out of Hell, and what the Bible says along this line is perfectly clear. Jesus Christ is not only the only way to Heaven but also the only way away from Hell. Most of the Bible is written to God's people about how to get through this world. An institution is not Christian that does not teach folks to put great emphasis on how Christian people should live. The Bible does not emphasize self expression. It emphasizes self crucifixion. We emphasize this

philosophy in Bob Jones University, and God is blessing in a wonderful way the emphasis we give.

Won't you Christian people pray for Bob Jones University? Pray every day, and pray earnestly. Won't you invest some of God's money in the school, and won't you send us the names of young people that you can recommend that you believe can be trained for real Christian leadership? We will be so happy to hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER
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GREENVILLE, S. C.
(Advertisement)

Southern Baptist Seminary Prof. Calls Miracles Myths

Evidence Which Southern Baptist Convention Refused to Hear
From Book by Professor E. C. Rust and From Seminary Magazine

In *The Faith and Southern Baptists*, July-August number, the editor gives the evidence he was not allowed to give at the Southern Baptist Convention.

THE MYTHICAL VIEW OF THE BIBLE

By Dr. James Bulman

The occasion for my remarks about Southern Seminary at the recent S. B. C. was provided for by some statements in the printed report of that seminary which gave the impression that the seminary is still following the "Abstract of Principles" (20 statements on doctrine which are written into the seminary's charter and which the seminary is legally and morally bound to uphold).

I sought to raise the question as to whether the seminary really is upholding those doctrines in view of the position of one of its professors.

I read a few statements from a book entitled, *Nature and Man in Biblical Thought*, published by Lutterworth Press, London, in 1953, the same year in which its author, E. C. Rust, became a member of Southern's faculty.

This book is very clear in claiming that some sections of basic importance within the Old Testament are to be regarded as "myth." And these supposed "myths" are claimed to be derived, to a considerable extent, from heathen myths. From several such statements that are made, we may note the following, from page 20:

"The Old Testament begins with two myths of creation, both of which reflect elements from the pagan mythology of the surrounding peoples"

Of more significance is the radical way in which this book treats the New Testament. It is claimed, concerning the New Testament's account of the miracles of Jesus, that although something did happen in connection with these alleged miracles, it is not certain just exactly what did happen. Indeed, he even allows, on page 187, that "we . . . may not be able to assess the exact details of ANY particular wonder happening."

We are told, on page 186, in regard to the accounts in the New Testament of Jesus' miracles, that "it may well be that some details have been added in the course of the transmission." And it is made clear that these "details" might well have been fictitious and might have distorted the New Testament narratives rather seriously. Thus it is said that, possibly, Jesus told a parable about a fig tree and that later on the account of what He said became so twisted that the New Testament wrongly reported that Jesus caused the fig tree to wither. On page 186 it is stated:

" . . . We may differ as to exactly what was the original content of the events recorded in the Gospels. Thus we may, on the evidence, explain the cursing of the fig tree as a parable which has been transformed into a miracle."

Thus, concerning the miracle of Jesus turning water into wine, it is stated, on page 194, that certain aspects of the New Testament account "might indeed be termed unreasonable"; and then, on page 195 it is stated:

"Probably some event happened at a marriage at Cana by which our Lord met the wants of the party, but, in that event, there may have been nothing of the 'miraculous.'"

It is not suggested that Jesus could not have turned water into wine but rather that He actually did not do so. As it is stated on page 195:

"This is not a challenge to our Lord's power over the natural order. . . . It is on the other grounds that we must reject this miracle. . . ."

This was as far as I got at the Convention in citing evidence as to the position of Professor Rust. When I said that I was going to cite evidence from a recent magazine article which showed that he even allowed the **VIRGIN BIRTH** and **RESURRECTION** of Jesus to be classified as "myth," I was stopped.

The recent April issue of *Review and Expositor* contains an article by Professor Rust, this being a reproduction of an address which he had delivered earlier this year at the Seminary. In this issue of the *Review and Expositor*, which is published by the Faculty Club of the seminary, with the seminary president as the editor-in-chief, Professor Rust even allows that the **VIRGIN BIRTH** and **RESURRECTION** are to be classified as "myth." (The pertinent points concerning this are found on pages 196-198.)

Although in this article he takes issue, to some extent, with the extreme school of German radicalism, yet his position is basically the same as that of German radicalism in that he allows that the New Testament description of the virgin birth and resurrection is in "mythical language." And he defines "mythical language" as the language of "poetical descriptions," and he refers in this connection to what "cannot be described in literal terms."

To get at just what he means, it must be noted that he classifies the virgin birth and resurrection as a particular kind of myth — namely, what he calls "historical myth." He allows that, in one sense, they are not to be regarded as "myth." **BUT**, he clearly allows that, in another sense, they ARE to be regarded as "myth." While he would not have them dismissed as the kind of mythology completely lacking in historical basis, he would allow that they are to be classified as "historical myth." Thus he says of the "virgin birth and the resurrection": "They might be described as 'historical myth'"

And by "myth" he means that which is not to be taken literally. This is brought out even more clearly in the following from this article, on pages 37 and 39:

"Let us . . . turn to the question of how we must deal with the imagery and MYTHOLOGY in which the biblical revelation is expressed. . . ."

" . . . It has been helpfully pointed out in our time that we should differentiate between 'primitive myth' and 'permanent myth' It is the latter which constitutes the significant MYTHS of the Bible The biblical MYTHS are intimately related sets of symbols. If we believe in the dynamic nature of revelation we are not forced to take MYTHS literally just because THOSE WHO FORMULATED THEM DID SO. [Thus it is admitted that the Bible writers took these things literally. —J. M. B.] What, at their stage, had literal meaning, could, in God's good providence, veil a deeper and more symbolic meaning which has been grasped by us. Modern science has helped to liberate the biblical MYTHOLOGY from its literal interpretation and make clear the 'permanent MYTH' within it. . . . WHAT WE HAVE TO BE QUITE CLEAR ABOUT IS THAT THE LITERAL INTERPRETATION MUST BE ERADICATED AND THE SYMBOLIC TAKE ITS PLACE."

What is meant by "historical myth"? As in his treatment of the miracles of Jesus, he allows that something happened in connection with the reports of the virgin birth and resurrection, **BUT** he also allows that what did happen is described by the New Testament in "mythical language," that is, "poetical" language, that is not to be taken literally. He allows that there was "historical actuality"; that is, behind the stories of the virgin birth and resurrection, something actually occurred, although he clearly allows that we are not to accept on face value — or literally — the New Testament account of what did occur. "Historical actuality" must be acknowledged here, he says, "even though the interpretation of it may involve us in mythical language." Thus, concerning the stories of the virgin birth and resurrection, he allows: "our understanding of them" is "possible only by means of mythical language."

Thus something took place, but the Bible's description of what took place is in "mythical language" — the language of poetry, not to be taken literally. This would simply mean that the New Testament account that Jesus was born of a virgin is not literally true, and that the New Testament account that He rose from the grave is not literally true.

An even clearer statement of the position of Professor Rust is set forth in an article by him in the recent January issue of the magazine, *The Journal of Bible*

and Religion. The following is from pages 33 and 35:

"The point at issue is the validity and ground of MYTH The truths of religion are not scientific but poetic The truths of science deal with the visible and the factual. The truth of a scientific proposition lies in its accuracy Yet, the poet who sings that his love is like a red, red rose is also stating a truth His is symbolic truth. Religion belongs to this order."

" . . . The Christian mythos tells of the action of God in history — of His calling Abraham, His empowering of Moses, His making a covenant and giving a law, His speaking through the prophets, and, last of all, His coming in His Son. It tells how the Son rose from the dead, ascended to Heaven, and shall come again. It is full of tremendous symbols like . . . the pre-existent Son and the suffering Servant of the Lord, . . . atonement and sacrifice and incarnation. We apprehend these symbols by religious insight. Now these symbols and MYTHS are not unaided expressions. . . . The divine element is also present"

It should be obvious from what has just been cited that I was actually very reserved at the S. B. C. in mentioning the "Virgin Birth" and "Resurrection" as being classified as "myth" by Professor Rust. For here it is seen that virtually all of the pivotal points in the Bible story are classified by him as "myth." Here he classifies as "myths" the pre-existence of Christ, His incarnation, His atoning death, and His second coming!

And by "myth" he means that which is not to be taken literally. This is brought out even more clearly in the following from this article, on pages 37 and 39:

"Let us . . . turn to the question of how we must deal with the imagery and MYTHOLOGY in which the biblical revelation is expressed. . . ."

" . . . It has been helpfully pointed out in our time that we should differentiate between 'primitive myth' and 'permanent myth' It is the latter which constitutes the significant MYTHS of the Bible The biblical MYTHS are intimately related sets of symbols. If we believe in the dynamic nature of revelation we are not forced to take MYTHS literally just because THOSE WHO FORMULATED THEM DID SO. [Thus it is admitted that the Bible writers took these things literally. —J. M. B.] What, at their stage, had literal meaning, could, in God's good providence, veil a deeper and more symbolic meaning which has been grasped by us. Modern science has helped to liberate the biblical MYTHOLOGY from its literal interpretation and make clear the 'permanent MYTH' within it. . . . WHAT WE HAVE TO BE QUITE CLEAR ABOUT IS THAT THE LITERAL INTERPRETATION MUST BE ERADICATED AND THE SYMBOLIC TAKE ITS PLACE."

Thus Professor Rust has gone to considerable length to emphasize that "myth" is that which is not to be taken literally. Therefore, the resurrection and second coming of Christ, which Professor Rust classifies as "myth," are not to be regarded as literal happenings. Also it is to be noted that Professor Rust acknowledges that the Bible writers DID regard these things as literal happenings. We are not to take these "myths" literally, he says, although **"THOSE WHO FORMULATED THEM DID SO."** He feels that he has a "deeper" understanding of these things than did the Bible

(Continued on page 10)

Hear Voice of Revival

STATIONS WHERE "VOICE OF REVIVAL" MAY BE HEARD

STATE	TOWN	STATION	FREQUENCY	TIME EACH SUNDAY
Calif.	Los Angeles	KBBI(FM)	107.5 MC	9:00 am & 10:00 pm
Calif.	San Diego	XERB	1090 KC	8:30 am
Calif.	San Francisco	KGO	810 KC	5:30 pm
Colo.	Denver	KLIR	990 KC	3:00 pm
Ga.	Toccoa	WLBT	1420 KC	8:00 pm
Ill.	Chicago	WLS	890 KC	11:00 pm
Kansas	Leavenworth	KCLO	1410 KC	3:00 pm
Kansas	Newton	KJRG(FM)	92.1 MC	9:30 pm
Mich.	Detroit	CKLW	800 KC	8:00 pm
Mich.	Grand Rapids	WFUR	1570 KC	9:30 am
Mich.	Muskegon	WMUS	1090 KC	2:30 pm
Mo.	Springfield	KWTO	560 KC	2:00 pm
Nebr.	Columbus	KJSK	900 KC	Wed. 1:30 pm
N. Y.	New York	WABC	770 KC	1:30 pm
N. C.	Hamlet	WKDX	1400 KC	1:00 pm
N. C.	Mt. Airy	WPAQ	740 KC	1:00 pm
Ohio	Ashland	WNCO	1340 KC	1:30 pm
Pa.	Montrose	WPEL	1250 KC	1:30 pm
S. C.	Chester	WGCD	1490 KC	1:00 pm
S. C.	Greenville	WMUU	1260 KC	3:05 pm
Tenn.	Chattanooga	WAPO	1150 KC	7:00 pm
Tex.	Dallas	WFAA	820 KC	7:30 am
Tex.	Longview	KLTI	1280 KC	8:00 am
Wash.	Seattle	KGDN	630 KC	7:30 am
Puerto Rico Vieques		WIVV	1370 KC	12:00 noon

ALL TIMES LISTED ARE LOCAL TIME

"Voice of Revival" Radio Broadcast

Evangelist John R. Rice, the Radio Choir, Rice Sisters Duet, Can Now Be Heard by Over Half of America, Including the Largest Cities

By the Editor

Last night twenty-three of us spent three hours, from 7:30 to 10:30 p. m., in the Super Recording Studio at Glen Ellyn, near Wheaton. We were rehearsing, then recording on tape the "Voice of Revival" broadcasts number 41 and number 42, for October 11 and October 18. Five of my daughters were there. Libby (Mrs. Walter Handford) was at the organ. Grace (Mrs. Allan MacMillen) trained and directed the radio choir. Three others sang in the chorus—Mary Lloys (Mrs. Charles Himes), Jessie Ruth (Mrs. Don Sandberg), and Joanna (Mrs. Billy Carl Rice). Four of the sons-in-law were there—Don Sandberg at the grand piano, the others in the choir. Our announcer, Bud Lyles, was there, of course. He had already written out the script—a detailed outline of the program, with every word of the announcements written out. He had already duplicated the songs so each choir member had a copy of "When I See the Blood." Joy was not there (now on a teaching fellowship at Bob Jones University), but we had on tape her duet with Joanna, "My Plea" or "All That I Have Is Jesus."

Now San Francisco and Bay-Area people can hear "Voice of Revival" broadcast on KGO, San Francisco, 810 on the dial, 50,000 watts, at 5:30 p. m. each Sunday beginning October 4. Please, all our California listeners who can, try to get the "Voice of Revival" broadcast on KGO. We welcome thousands of new hearers.

There was much rehearsal. Certain parts were to be sung in unison. On some verses the ladies voices only. "Do that verse again, please!" I asked the choir to "get the words out more plainly." So we rehearsed every verse of every song, and the announcement, down to the second. Then we prayed for God's blessings and went into the first broadcast. Then a similar routine for the second broadcast. After three hours of work, and after a whole week of planning and praying, two broadcasts were carefully taped. Oh, may God send us word from people saved and many, many blessed through these two broadcasts we made last night!

Important Changes in Radio Opportunities

More people can now hear "Voice of Revival" broadcast on Radio CKLW, 800 on the dial, at Detroit. That broadcast has been moved to 8:00 p. m. each Sunday night. A change in station ownership and in policy put many of the religious broadcasts off the air there and they asked us to take the 8:00 p. m. Sunday evening time. We regret that time is not convenient for many church-goers. However, multitudes of others can hear after dark who could not hear in the daytime over this big 50,000-watt station. If you can hear Radio CKLW, 800 KC at Detroit, please listen for the "Voice of Revival" broadcast, 8:00 p. m. on Sunday, and let us hear from you.

Now the principal cities of America can hear "Voice of Revival" broadcast. New York City, Philadelphia, Chicago, Detroit, Dallas, Fort Worth, Seattle, San Francisco, Denver, Kansas City, Los Angeles, are all within reach of big radio stations. Kansas City hears us from Leavenworth, Kansas; Los Angeles from San Diego, Station XERB. Other fine stations carry the broadcast over America. Please see the radio log in this issue.

Please pray particularly about the broadcast on Radio WABC, New York City, the headquarters station for the American Broadcast.

(Continued on page 8)



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THE MINISTERS MANUAL

(DORAN'S)

"This comprehensive source book offers more between two covers than any other volume a minister could hope to secure," says *Pulpit Preaching. Among a score of other useful features, the busy minister will find morning and evening sermon digests for every Sunday in the year, Sunday School lessons, children's sermons, bulletin board slogans, invocations, hymnology, ecclesiastical calendar. Once you use it you will never willingly be without it. Order your copy now. Only \$3.00."

A STUDY AND PULPIT GUIDE FOR EVERY WEEK OF THE CALENDAR YEAR 1960

Compiled and edited by M. K. W. Heicher

HARPER & BROTHERS • NEW YORK 16



At Last—a Hospitalization Plan for Non-Drinkers Only

PAYS from FIRST DAY for LIFE!

For the one American in four who does not drink, we present the Gold Star Total Abstainers Hospitalization Policy offering world-wide coverage and paying in addition to any other hospital or medical plan you might already have!

If you do not drink, you are being penalized in your present hospitalization premium for the accidents and other hospital bills of those who do, because

1. One-half or more of all automobile accidents have liquor as a contributing factor.
2. Drinking renders a person more vulnerable to liver trouble and other illnesses.
3. These facts must be included in data used to establish rates for hospitalization policies now available to the general public.

Therefore, you are actually helping to pay the extra cost of insuring the man who drinks and who is more likely to use the insurance.

Now—for the first time—we are proud to offer you a special hospitalization policy for *total abstainers only* at the incredibly low direct-by-mail rate of just \$2.00 per month or \$20 per year. This policy will pay you \$50 per week from the very first day you enter the hospital—and will continue paying you as long as you're there—even for life! Further, this policy can never be cancelled or terminated by the Company, regardless of how long or how many times you are hospitalized. Only you can cancel!

We know of no other plan like the Gold Star Hospitalization Policy available anywhere offering such liberal benefits for this small premium. And for those who really want the best, double benefits (\$100 per week) are available at only \$4.00 per month or \$40.00 per year.

This Could Be You . . .



Folks put off taking out hospitalization insurance. Then it happens! Perhaps it is an automobile accident due to no fault of your own—but it may mean weeks or months in the hospital. Or it might be a fall on the sidewalk or on a stair at home, with weeks spent in a traction splint from a broken hip.

Then there is always the possibility of a lingering illness, requiring a long stay in the hospital, costly doctor bills, and expensive drugs and medicines.

How Would You Pay? . . .

Without hospitalization insurance, these hospital expenses must be paid "out-of-pocket." Most hospitals demand proof of ability to pay before admitting the patient. For those with adequate hospitalization insurance this is easy, but for those without it, it is sometimes

extremely difficult—and often-times embarrassing.

Without sufficient coverage, how would you pay the cost of a long hospital stay? Would you drain your life savings, or borrow from friends or relatives, and incur a heavy burden of debt?

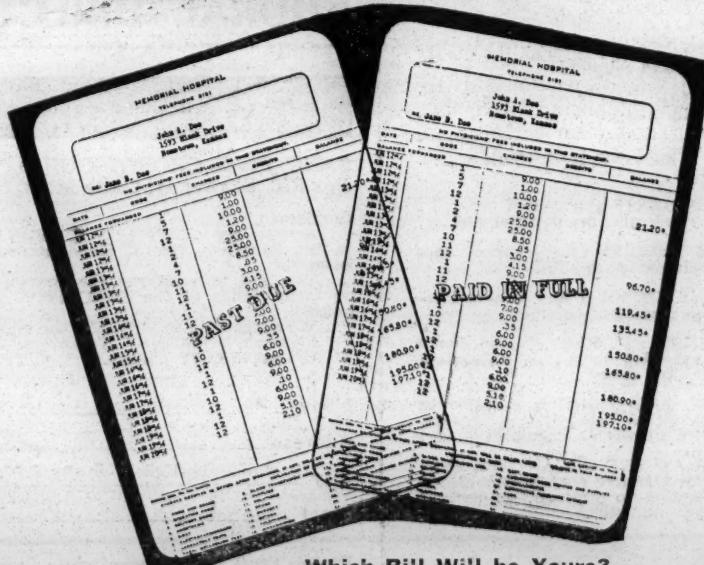
This Plan Makes It Easy . . .

With a Gold Star Total Abstainers Hospitalization Policy, a siege in the hospital can be taken care of in stride, for you will receive \$50 or \$100 each and every week, as long as you are in the hospital—for life, if necessary. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage and help with the many additional expenses of a long stay in the hospital.

Fill out and mail your coupon today, while this enrollment is still open. No medical examination is necessary. No agent will call. You will be covered beginning at noon of the day your policy is issued.

No Medical Examination

World Mutual does not require you to take a medical examination to apply for this unusual policy but it is understood, of course, that illnesses or impairments existing prior to the date of policy issuance are not covered.



Which Bill Will be Yours?

Senior Citizens Policy

Those over 65 frequently find it difficult to get hospitalization insurance. De Moss Associates offer a special Senior Citizens Policy for those between 65 and 100 at only \$3.00 per month or \$30 per year, offering the same liberal benefits as the standard policy. (Those taking out a policy before 65 pay only the normal \$2.00 per month rate even after they reach 65.)

The World Mutual Health and Accident Insurance Company

World Mutual has been operating since 1927 and is rated A+ Excellent (highest rating available) by Dunne's Insurance Reports, the world's largest policyholder's reporting service. World Mutual is in a very strong financial position with over \$2 of assets for each \$1 of liabilities! (The average of the 25 largest companies in the business is only \$1.08 per \$1.00.) By special arrangement with De Moss Associates, World Mutual has underwritten this Gold Star Total Abstainers Hospitalization Policy.

This plan offered exclusively by

De Moss Associates

Valley Forge, Pennsylvania

"Special Hospital-Medical Plans for Special People"

All policies underwritten and all benefits guaranteed by
World Mutual Health and Accident Insurance Co. of Pennsylvania

Additional Benefits

Pays \$1,000.00 cash for any kind of accidental death occurring off the job.

Pays \$1,000.00 cash for loss of one arm, one leg, sight of one eye.

Pays \$3,000.00 cash for loss of both eyes, both arms, both legs.

Pays double the above amounts (up to \$6,000.00) for specified travel accidents!

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- All benefits paid directly to you in cash!
- Use the money for anything you need or want.
- No health examination necessary.
- No automatic age termination.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on number of days in the hospital!
- No limit on number of times you can collect.
- Pays from the very first day in hospital.
- No policy fees, application fees, or enrollment fees!
- Unconditional money-back guarantee! Any time within 10 days of the time you receive your policy you may return it for any reason or no reason and receive a full refund, with no questions asked!

Policy Issued By Mail—No Salesman Will Call

Clip or copy this coupon, complete, sign and mail today to:

SL-99

De Moss Associates, Valley Forge, Pennsylvania

Here is my application for your Gold Star Lifetime Hospitalization Policy for total abstainers as underwritten by the World Mutual Health and Accident Ins. Co.

My name _____

Address _____

City _____ State _____

Country _____ Date of birth: Month _____ Day _____ Yr. _____

Occupation: _____

Beneficiary: _____ What Relation? _____

I understand that this policy does not cover conditions originating prior to the date of insurance. I do not use any alcoholic beverages whatsoever. I hereby certify that to the best of my knowledge and belief I am in sound health, free from physical defect or deformity, and that I am not under doctor's care, nor have I been advised to have medical or surgical treatment except as follows:

(To apply for benefits for other members of your family, please copy this application on a separate sheet of paper or write for additional applications.)

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Therefore, anything that you can do to win the reputation of being persuasive, dynamic, convincing, captivating is worth striving for.

Whether you are an artist called on to minister in this important way.... or if you just enjoy playing the glorious hymns of the Gospel, we want to send you one of

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You agree only to review an ADVANCE PREVIEW FOLIO of the Sanctivox Music Guild.

Actually, Sanctivox is three separate Guilds in one: The CHORAL GUILD, the ORGANIST GUILD and the PIANIST GUILD. The course you select determines which trial folio you will receive to review.

But first, let us tell you about these amazing new courses. They're easy courses.... each is a "how to" guide for every music occasion.... designed to help you take simple tunes from the hymnal.... and transform them into beautiful arrangements.... prepare them faster, present them with ease and new-found assurance. They're organized to give you new confidence.... a new-found ability in the Ministry of Music.

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WILL SHOW YOU HOW TO:

- CREATE CONTRAST.... between melody, harmony and accompaniment....
- DEVELOP A THEME.... create a sermon in music.
- INVERT HARMONIES.... by exchanging or doubling voices.... by alteration....
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- CREATE "IMITATION" in melody.... harmony.... lyrics
- CREATE RHYTHMIC EFFECTS.... "after-beats," imitation, contrary motion
- CREATE MOVING VOICES.... through "passing tones"
- CREATE CONTRARY MOTION.... by expanding from the melody.... through parallel movement....
- CREATE A DESCANT AND ORGANUM.... the most beautiful variations on the theme....
- MODULATE AND TRANSPOSE.... to add interest.... *From major to minor (to create a solemn feeling).... *From minor to major (to add majesty)....
- ALTER HARMONIC STRUCTURE.... to enrich a hymn....
- CREATE NEW PROGRESSIONS.... using exciting new harmonies....
- CREATE INTRODUCTIONS.... by adapting and paraphrasing the melody....
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- ALL THIS.... AND MORE is revealed in simple, easy to follow, step-by-step lessons, using well known hymns as examples....
- "CHORAL ARRANGING" will show you new vistas for effective performance which will prove a blessing to your choir and those to whom you minister.

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- CREATE BASS FIGURES.... using broken chords.... consecutive, parallel and rhythmic tenths.... connecting bass passages with tetrachordal runs....
- CREATE ARPEGGIOS.... one and two hand types.... parallel, unison, octave types.... repeated short arpeggios.... for unusual effect.... arpeggios with harmonic variation....
- CREATE VARIETY IN STYLE.... the music box.... octave tremolo.... chordal tremolo.... grace notes.... double grace notes.... trills.... glissandi.... putting a foundation under a passage....
- CREATE VARIETY IN HARMONY.... through chord substitutions.... sixths, relative minors, augmented, major sevenths.... 7-9 chords....
- CREATE COUNTER MELODIES.... SUSPENSIONS.... MOVING HARMONIES.... PASSING TONES....
- CREATE INTRODUCTIONS for congregational and solo playing....
- CREATE ENDINGS.... 8 va.... harmonic variations.... extended time.... reiteration.... building the final chord.
- ALL THIS.... AND MORE is revealed in simple, easy to follow, step-by-step lessons, using well known hymns as examples....
- "IMPROVISING AT THE PIANO" will show you new vistas for effective performance which will prove a blessing to yourself, as well as those to whom you minister.

IMPROVISING AT THE ORGAN

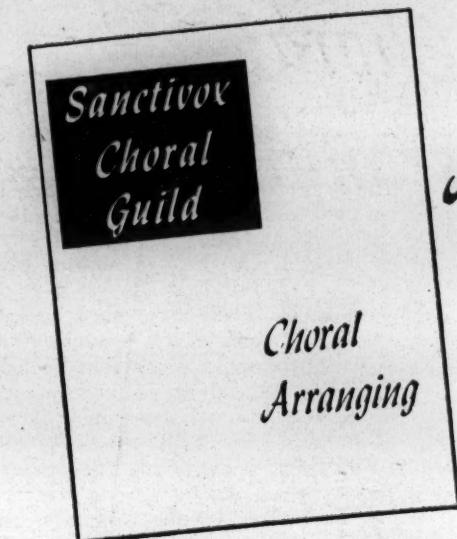
WILL PRESENT TO YOU:

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- INVERT THE HARMONY to create a "full" sound.... and add interest....
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- CREATE AFTER-BEATS syncopated type.... chordal type.... several types of arpeggios....
- CREATE BASS FIGURES.... connect bass notes with tetrachordal runs....
- CREATE INTRODUCTIONS for both congregational and solo playing....
- CREATE ENDINGS.... 8 va.... harmonic variation.... extended time.... reiteration.... building the final chord....
- ALL THIS.... AND MORE is revealed in simple, easy to follow, step-by-step lessons, using well known hymns as examples....
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Please send (give quantity) _____ Trial Folios of Choral Guild for our choir to review.

I am Choral Director of the _____
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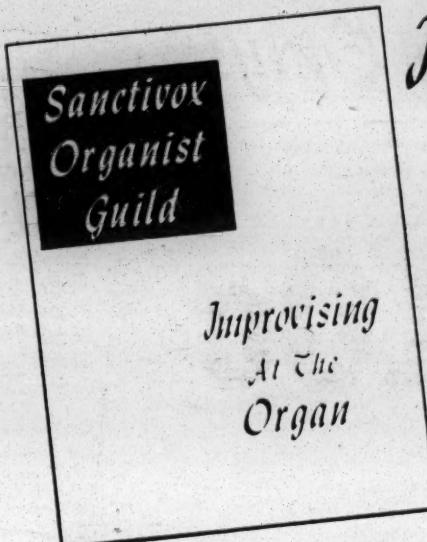
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5. CHARTER MEMBERSHIP in the SANCTIVOX PIANIST GUILD is guaranteed to make me the kind of musician I have every right to expect to be . . . and if this is not accomplished in my life, I may withdraw at any time.

Questions About Immodest Dress...

(Continued from page 2)

manded the Levites to begin to slay the offenders. Only by such drastic action could the wrath of God be turned away from the people of Israel. Sin must be punished. And nudity was itself a terrible sin, bringing the judgment of God; and in this case it helped to bring the death penalty.

We cannot avoid the conclusion that there is a spiritual reason why Christians ought to wear enough clothes to be modestly covered.

II. Why Not Fewer Clothes for Health so There Would Be No Secrecy and No Morbid Interest in Sex?

Such is the second question asked above. And, surprisingly enough, the question has been considered by some sensible people. But the answer is very simple.

First, nudity does not make for better health. God made the human body for clothes. Other animals are clothed with fur. If apes would have better health without having the body covered, God would not have covered their bodies with fur. If dogs or horses or cows would have better health with the skin exposed directly to the sun and air and temperature, God would not have covered them with hair. No, birds would not be more healthful without feathers, nor whales without their layer of blubber, nor any other kind of animal without covering.

It is foolish to suppose that man, of all living things, would be better off without covering! Exercise and open air are desirable. Sunshine is desirable. But one can get enough sunshine in the face and hands and through clothing. Some men freckle through a cotton shirt, and the sun carries on its blessed work through clothes. Anyone who thinks that nudity would be for better health is unscientific as well as unscriptural in his conclusions. People need clothing for protection against the sun, against varying temperature, and against the rain, as well as for the sake of modesty.

It is equally false that with fewer clothes or no clothes there would be no morbid interest in sex. The actual truth is that in these modern times when the human body is displayed openly and without shame, not only in shows and on the screen, but on bathing beaches and elsewhere, the interest in sex is more morbid and powerful than was the case in the old days when people dressed modestly and when honorable and decent men were not familiar with a woman's body until they married. The more exposure of the human body, the more interest in sex, and the more sex sin. The experience of the race proves that fact beyond any controversy.

Sex hunger is natural and innate, but it may be developed and is stirred and emphasized by attention to such matters and by temptation. Would you say that if you give children a little taste of ice cream when they are young they will never want ice cream? Or would you say that if one gives little children regularly a toddy of whisky or the taste of beer, that they will never be tempted to drink? Some foolish people have made such a claim. But the facts prove the claim unfounded. People who get accustomed to the taste of alcoholic drink grow fond of it. Some men who were given sips of toddy or brandy when they were little children tell me that they had an incurable craving for liquor long before they were grown and that they became drunkards the first time they ever had a drink.

It is simply not true that to put people into temptation early makes it so they will not be tempted later. The innate sex instinct should be kept under control and kept somewhat dormant until a man and woman marry and have their own home.

Even sex education ought to be limited in quantity, ought to be impersonal, and ought not to be given in mixed classes. To unduly center people's minds on sex leads to temptation, and thus to evil.

III. Is It All Right for Children to See Father and Mother Bathe and Dress so They May Become Familiar With the Human Body and Differences in Sex?

No! Any such procedure is clearly forbidden in the Bible. In Genesis 9:20-27 we have the following example:

"And Noah began to be an husbandman, and he planted a vineyard; And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Noah should not have been drunk. Some scholars believe that grapejuice never fermented before the flood, and that Noah had never drunk fermented wine before. At any rate, Noah was drunken and lay naked in his tent. Ham saw the nakedness of his father and remarked about it to his brothers. The other two brothers modestly took a garment, laid it upon their shoulders, went backward and covered the nakedness of their father, being careful not to see their father's uncovered body. And Noah, with the gift of prophecy, pronounced a curse upon Canaan, the son of Ham, because of Ham's sin, and pronounced a blessing upon Shem and Japheth because they very modestly and properly revered their father and would not look upon his nakedness. So one cannot read the first nine chapters in the Bible without finding that it is a sin for children to observe the uncovered bodies of their mother or father.

In Mosaic law, the Lord very clearly commanded that one should not uncover the nakedness of any near of kin. These instructions are given in Leviticus 18:6-16 as follows:

"None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for their is thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness."

Every Christian ought to get a new idea of the reason for wearing plenty of clothes when he sees that God makes an issue of it and counts it a great sin for one to see the nakedness of his father or his mother or his sister or other near of kin.

There is a proper reverence for the human body. One should respect his own body and cover it. One should respect the body of

others near of kin and not seek to uncover them, the Scripture teaches. There is no such prohibition between a man and his wife, because "they two shall become one flesh," the Scripture says.

Ungodly and infidel men in various sex books have suggested that children be allowed to watch their fathers and mothers dress and bathe in order that they might become familiar with the differences in sexes. Strangely enough, recently a Christian magazine published an article written by a nice Christian woman in which she advocated this unholy practice. I am sure she did not know that it was so stoutly forbidden in the Bible.

IV. Should Not Christians Be so Pure Minded That They Would Not Be Either Tempted or Embarrassed by the Exposure of Others' Bodies?

It is true that one can become calloused so he does not mind sin. Some people can hear profanity until it does not offend them. One can see drunkenness and lewdness until his moral sense becomes depraved and he is not disturbed by the unholy things that once would have grieved him severely. So it is true that a Christian might become calloused to immodest clothes. But it would not be true that there would be less temptation that way.

Christians still have normal bodies. They have normal sex instinct. There is a normal attraction between the bodies of men and women, or young men and young women. That is not changed by familiarity. Rather, it is often increased. For example, the boy who dances, who necks and pets, who visits leg shows and keeps pictures of nude girls, is not pure in his life, but on the contrary is more adulterous and lewd in his life. Those who see more of sex are more influenced by sex. Their passions are more often aroused and their moral character is colored by indulgence in sex desire.

The experience of the race proves that the more young people are protected from sex stimuli the easier it is for them to live a continent life without continual frustration or passionate sex desire. It is easier to live with victory over sin when there is less temptation. And that is just as true in sex matters as in other matters.

What a sin it is for Christian girls to dress so that they continually arouse sex desire and make themselves a temptation to decent men and boys.

V. What Are Some Practical Rules for Modesty in Clothing?

Let me modestly suggest some rules that I think would be helpful to women and girls in obeying the scriptural command to adorn themselves with modest apparel.

First, Christians should be more conservative in dress than worldly people. If the fashion is for skirts that are too short so that decent, modest girls are often embarrassed to have their legs exposed and decent men are embarrassed and tempted, then a Christian should wear skirts somewhat longer than those who keep up with the styles. If worldly women follow an extreme style in low-cut dresses, Christian women should not go so far as worldly women do.

Second, a Christian girl or woman should not intentionally emphasize sex nor try to have sex appeal for men. It seems to me obvious that for any Christian woman to dress so as to reveal her breasts or to call special attention to them is wrong. It seems to me that for any Christian woman to

call attention to her legs and try to get people to notice them is wrong. Any effort to attract attention to her sex and to exercise sex appeal is wicked and inexcusable, in my judgment.

Third, Christian women ought not to make themselves conspicuous by being unnecessarily different from other nice people. For example, if other women wear their skirts too short, Christian women surely ought to have theirs a little below the knee. But for Christian women to have their dresses down nearly to the floor and be obviously calling attention to themselves does not seem to me to be wise or helpful. It is not so modest just to be dowdy. Whenever matters of principle require it, a Christian should be decidedly different from unsaved people. For instance, Christian women ought to wear their hair long, uncut, because the Scripture plainly commands that in I Corinthians 11:1-16. But to intentionally be so different as to attract attention is certainly not helpful or modest.

Fourth, a Christian should set out to observe the spirit of the Scriptures where they speak in matters of dress. That would involve long hair for a Christian woman, as mentioned above; it would mean that she should not wear clothes which pertain to a man, according to Deuteronomy 22:5. It would mean that she could not conscientiously unduly expose her body, whether in a bathing suit, play suit or evening gown, even though the fashion might be to do so. She would be different whenever that is necessary to obey the Scriptures and please Christ.

Fifth, and the Christian woman should always remember that her chief adornment is that meek and quiet spirit which in the sight of

God is of great price (I Pet. 3:4), and that shamefacedness and sobriety which becometh women professing godliness, according to I Timothy 2:9, 10. A prayerful, modest heart, seeking to be beautiful in character and to be as pleasing to all as one can be without displeasing Christ, seems to me to be the proper attitude for a Christian woman about dress.

I think that Christian men might heed this matter of dress very carefully too. I do not believe it wise for men to go naked to the waist in a mixed crowd, whether in swimming trunks or at work. I do not believe that little children ought to be put in sun suits that unduly expose them and get them accustomed to a shameless lack of modesty and indifference to nakedness. Every Christian ought to remember that his body is the temple of the Holy Spirit and that it ought to be reverently and sacredly kept. The Christian woman should keep her body for her husband. The Christian husband should keep his body for his wife. And all of us should keep our bodies as the temples of the Holy Ghost with a consciousness of our weakness but with a desire to please God.

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Southern Baptist Prof. Calls...

Continued from page 4)

writers! At least the simple Bible believer, who regards the resur-

rection of Jesus as a literal occurrence, can have the consolation of knowing that the New Testament writers so regarded it!

Concerning the significance of what he calls "permanent myth," he goes on to state, on pages 38 and 39:

"... But how are we to deter-

THE SWORD OF THE LORD

Friday, September 25, 1959

mine what is permanent? ... The most significant images are those which speak of God, man and the world in a cohesive unity which centers in Christ. They are MYTHS and images which are brought to a focus in the life and self-revelation of our Lord Himself, and quite often are employed

by Him in His self-communications ... The insights offered by the MYTHS and images of the fall, atonement, sacrifice, redemption, and the like are thus central to our understanding of the Gospel ...

"... We should not be afraid to employ the central symbols in which biblical truth is expressed, provided we seek to make them intelligible to modern man.

"... The biblical elemental images, like 'sin,' 'redemption' and the rest, are not just dogmatic propositions, but symbols for the fundamental life-situations of man in every time. This places before the preacher ... a very difficult task, that of getting across to modern man the nature of MYTHICAL thinking. We face two types in any audience — those who want to take the Bible literally, WHOSE EDUCATIONAL LEVEL AND INTELLECTUAL ABILITY DO NOT EQUIP THEM TO GO FURTHER, and whose simple faith can be easily shattered; and those whose dullness of mind is such that they recognize the obsoleteness of the biblical cosmology and psychology but do not have any understanding of the true nature of the MYTHOLOGICAL and who find the very MYTHICAL framework of the Bible a stumbling block to the faith."

These statements indicate very clearly how far removed is the position of Professor Rust from the historic Baptist faith. There are two types of persons, he says; the one type, to put it bluntly, being so simple-minded that they do not know any better than to take literally the Bible's teachings concerning such things as the resurrection and the second coming of Christ; and the other type, while having enough sense to recognize that the Bible is full of myth, yet do not recognize the supposedly great "poetical" truth behind these myths!

The Bible declares that if Christ be not risen, then our faith is vain. But, following the position of Professor Rust, we should say that Christ is not literally risen from the grave and that the Bible-believers of today, the past generations of Christians, and the New Testament writers themselves have been very much in error in their understanding

of the resurrection. And the same, of course, for the pre-existence of Christ, His atoning death, and His second coming! And yet we are asked to feel that, nevertheless, our faith is not vain; for although Professor Rust would say that the modern-day infidel is right in regarding the basic Bible teachings as "myth," yet he would expect the infidel to become a Christian by perceiving the supposed "poetic" truth behind these literally untrue biblical teachings!

To accept such a radical position we must claim that not only have we made such progress that we know more about Christ than the past generations of Christians, but that we even know more about Christ than did the New Testament apostles who had seen, heard, and touched Him! We are told that those who accept the basic Bible teachings literally are those "whose educational level and intellectual ability do not equip them to go further." And yet it is admitted that the Bible writers themselves accepted these teachings literally.

But however much we may have progressed, have we come so far that we have risen above the considerations of simple honesty? Southern Seminary has claimed to be defending the historic Baptist position. If it is actually not doing so, then are the people being treated at all fairly when they are asked to give their money to support the Seminary upon the pretext that it teaches only the pure, historic Baptist position?

(In above, words in capitals represent emphasis supplied by Dr. Bulman.)

The Omnipotent

O God, who cradles the moon in thine arm
And hangs the stars in place,
Mighty Creator of the universe,
God of time and space—

Before the beginning of time Thou wert there

And after it ends Thou wilt be.
From everlasting to everlasting
Thou art,
And still Thou art mindful of me!

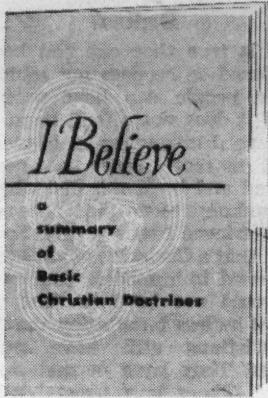
—Margaret Wendel

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Puzzle Number 39

I Believe

By Peter F. Gunther



This is a brief summary of basic Christian doctrines and is written in the question and answer style. Among the 34 questions listed and answered include: How can we know there is a God? What is God like? Is the Bible authoritative? What does it mean to "believe in the Lord Jesus"? What is meant by "the Church"? What will happen to those who refuse to believe in Jesus Christ? What is expected of a Christian? What does prayer mean? When is the best time to pray? What are some practical suggestions for effective witnessing? and Can a Christian have a good time?

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1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize, *I Believe*, your entry must be postmarked by midnight, October 5, 1959. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 39 will appear in the October 16 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Those who have forty coupons will receive a copy of the book, *Man Sent From God* which is a thrilling biography of Dr. John R. Rice. Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

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to light.

He keeps the key.

Is there some door closed by the Father's hand

Which widely opened you had hoped to see?

Trust God and wait—for when He shuts the door,

He keeps the key.

Is there some earnest prayer unanswered yet,

Or answered NOT as you had thought 'twould be?

God will make clear His purpose by-and-by.

He keeps the key.

Have patience with your God, your patient God,

All wise, all knowing, no long tarry He;

And of the door of all thy future life

He keeps the key.

Unfailing comfort, sweet and blessed rest,

To know of EVERY door He keeps the key;

That He at last when just HE sees 'tis best,

Will give it THEE.

—Anonymous.



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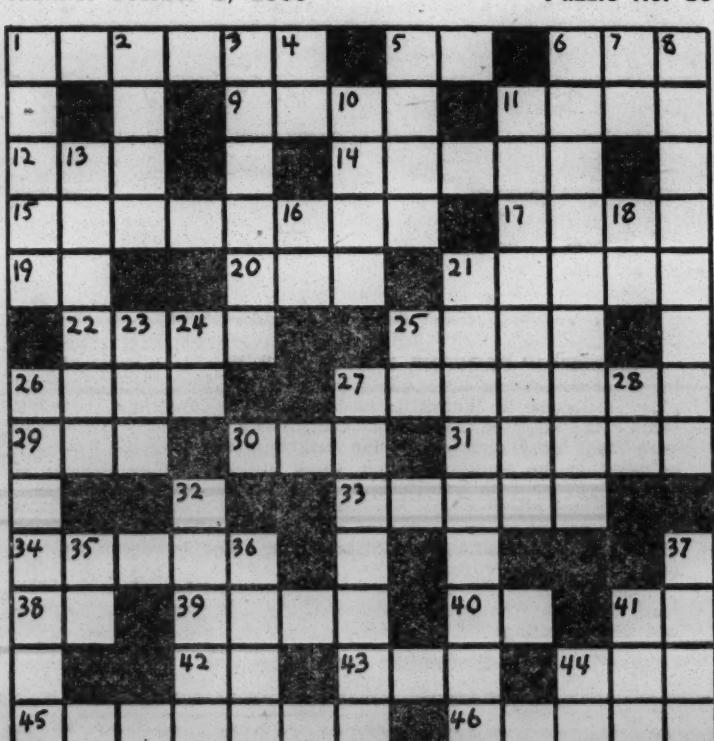
Galatians 3
The Just Shall Live by Faith

Clues Across

- "For as many as have been baptized into _____ have put on Christ"
- "Are ye _____ foolish? having begun in the Spirit"
- a chart of a portion of land or water
- the scripture _____ concluded all under sin"
- name of man for whom the Dinaites of Ezra 4:9 were named
- raw material from which iron is taken
- king of Syria (II Kings 15:37)
- "Christ hath _____ us the curse of the law"
- New Testament name of the mountain where God gave the law to Moses (Acts 7:30)
- initials of two friends of Paul (Phil. 4:18; Acts 11:30)
- present-day name for the nitre of Jer. 2:22
- enclosed in a case
- "... creditor which had two debtors: the one _____ five hundred pence" Luke 7
- "went, as he was _____, to the mount of Olives" Luke 22
- see 15 across
- "if, while we seek to be justified by Christ, we ourselves also are found _____" Gal. 2
- "Now a mediator is not a mediator of _____, but God is _____"
- "having begun in the Spirit, are ye now made perfect by _____ flesh?"
- "as many as are of the works of the law are under the _____"
- "and search was made in the house of the _____" Ezra 6
- lawful
- "it was ordained by angels _____ the hand of a mediator"
- "that the promise by faith of Jesus Christ might be _____ (n) to them that believe"
- "ye that desire to be under the law, _____ ye not hear the law?" Gal. 4.
- "if ye _____ Christ's, then are ye Abraham's seed"
- 42, 43, 44 "doeth he it by the works _____, or by the hearing of faith?"
- "Cursed is every one that _____ on a tree"
- "Therefore by the _____ of the law there shall no flesh be justified" Rom. 3

Deadline: October 5, 1959

Puzzle No. 39



Mail to: Puzzle Editor, Sword of the Lord, Wheaton, Illinois

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Righteousness and Peace

(Continued from page 1)

called, is only relative truth. Some of it will soon be out of date.

The nebular hypothesis was once thought to be absolute truth. Now most scientists do not believe it. There are many theories of science once believed to be true which are no longer believed—for example, the indestructibility of matter. Now we know that that is not true. The atoms in matter can be divided so that part of matter goes into energy. That is what makes the atomic bomb and hydrogen bomb. And it was long a teaching of science as absolute law that one metal could not be transmuted into another metal. Now we know that you can rearrange the atoms. People can take other atoms and make gold, but the process is so expensive that gold made that way is not as cheap as gold you dig for or work for.

I am saying that what science thinks is truth is only relative truth. It is only supposed truth with some evidence but not with enough to prove it. God Himself and the revelation of the Bible are absolute truth, and we can thank God for that. That is why no Christian needs to be afraid of truth. You need not take everything as truth that a scientist says or that a historian says or that a philosopher says or that a psychologist says. You need not believe everything you read in secular literature, in the newspapers, in college textbooks, in almanacs; but you can believe God and the Bible.

Absolute, Eternal Truth Is the Basis of God's Mercy

Now, here the Scripture says that mercy and truth are met together in Jesus. So absolute truth is the basis of all of God's loving mercy. This is why Satan and all Satan's ruin of this world must pass away. Jesus said Satan is "a liar, and the father of it" and one day he must be put down.

And that is why this civilization must perish and when Jesus comes all the nations of the earth, the governments of the earth, will be destroyed. Daniel, chapter two, tells us of Jesus' coming like a great stone cut out of a mountain without hands and smiting the image (which pictured Babylon, Media-Persia, Greece, and Rome and the civilizations that came out of Rome, the ten toes of the image), smiting it and grinding it to powder and the wind blowing the dust away. Then it tells of that mountain which will be Jesus in His literal reign on David's throne, the coming of the mountain and its filling the whole earth.

Thank God, the salvation of the Bible and Christian religion is based upon absolute truth. So the half-truths, the lies, the false religions, the false theories, the exaltation of man, the minimizing of sin, the putting first of things that are only temporal and that pass away—thank God, that will be destroyed and Christ and His truth will take possession of the world one day and will never be destroyed.

There can be no salvation, then, except that which is based upon certain facts and certain truths.

For example, even in the matter of the Gospel in I Corinthians, chapter 15, verses 3 and 4, Paul says that this is the Gospel that I preach and by which you are saved, "how that Christ died for our sins according to the scriptures"—not just that Christ died, but that His dying was based upon revealed truth, according to certain promises clearly foretold. "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." Oh, the meticulous accuracy, the supernatural righteousness and truth of God's Word that is the basis, the foundation of the Gospel!

Christ Jesus, the Innocent, Suffered For Us, the Guilty, Paid Our Debt

So then, there can be no mercy for Christ-rejecters. There can be no mercy outside of some way for God to do right. There can be no mercy for anybody outside of Jesus Christ, who Himself is righteousness as well as mercy. So, mercy and truth are met together in Christ.

Australia Crusade Results

(Continued from page 1)

gun to preach a message of salvation by faith in Jesus Christ."

Simply a casual coupling of these two problems following the Crusade raises again the serious question, "Can a movement accept an unscriptural sponsorship and make any real impact for biblical Christianity?"

Evidently from this report the outspoken fundamental churches in Sydney and Melbourne did not experience any large attendance increase and the Anglican church and the predominantly liberal churches got the inquirers. It also seems tragically evident that these liberal churches have, by and large, ". . . not yet begun to preach a message of salvation by faith in Jesus Christ."

Apparently the issues were not clearly drawn between Bible-based salvation, which truly saves, and the liberal "salvation by works." Otherwise the inquirers would not be satisfied with liberal preaching. Yet those who came forward during the Crusade in the main flocked back to the liberal churches to be fed on the husks of man's philosophy rather than on the Word of God.

Missing from this factual report in *Christian Life* magazine is any mention of the impact of the Crusade on the moral life of Australia. In fact, the article concedes, "Spiritually, the vast majority of Australian people is yet unchanged." It is probable that there was not the type of moral revolution characteristic of the

Prayer Track

In a certain West African village the native Christians had no privacy for prayer in their huts. So each Christian made off to the bush, behind his hut, for seasons of prayer. After a while there was a worn track from the hut to the place of prayer. Then if it ever happened that the track became overgrown from want of use, another Christian villager would admonish his neighbor, "Brother, there is something wrong with your prayer track."—Power.

and justify the ungodly? Here it is: They all meet in Jesus Christ. Jesus agreed. God the Father gave His Son. Jesus said, "I will pay that debt. I will suffer the penalty. I will suffer the tortures of the damned." So the Lord Jesus was rejected, despised, hung as a criminal. So the Lord Jesus had the stripes of a criminal on His back, though He was no sinner. By His stripes we are healed. So Jesus paid the debt that I owed. God counted Jesus a sinner who was not a sinner, so He could count me righteous who am not righteous. God can take the unmerited favor of the dear Lord Jesus and put it to my account, and so I am justified; my sin is covered and the sins are hidden from God and the account is closed and paid. Now, thank God, God's penalty for sin has met its just due. The law has been fulfilled—all the cutting of the lash, all the scorning that goes with sin, even God turning His face away from Jesus on the cross—that has all been done away. Death itself, the agony of death, even the agony of the second death—Jesus went through that and tasted death for every man. Now the dear Lord Jesus has paid, and God is righteous and God has punished sin. But now God can be merciful. He looks on me and says, "Poor fellow, but your debt is all paid. I have nothing on my books against you. I will count it all settled and done for my dear Son's sake." So now righteousness and peace have kissed each other. Thank God, God is thus just and is the justifier of them that believe in Jesus.

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

"Mercy and truth are met together [in Jesus Christ]; righteousness and peace have kissed each other."—Ps. 85:10.

Billy Sunday campaigns and of those held by Mordecai Ham, Sam Jones and others. Sherwood Wirt in his book, *Crusade at the Golden Gate*, states that after the Billy Graham Campaign in San Francisco, ". . . it has become all too evident in the time since the closing rally that the moral life of the great metropolitan area [San Francisco] was barely touched. There was no lessening of the crime rate. The upper strata of San Francisco and peninsula society, with a few exceptions, remained supremely uninterested. There was no outbreak of revival—in the traditional sense—in the churches." The same lack of moral impact was obvious in the New York City Crusade.

When the liberal churches sponsor a meeting even with a man who preaches the Gospel, they won't stand for the kind of slashing attack on sin necessary to bring about the revival, which brings a moral revolution which Australia and most other countries in the world desperately need. A failure to deal strongly with the moral leprosy of our day to be found in the dance, movies, drinking, and gambling does not close up the honky-tonks and the red-light districts. Not to deal with the sin of unbelief leaves modernism unchanged. True biblical revival with its subsequent moral impact on the community simply does not come by a mixed-mass campaign sponsored by liberals and conservatives alike. Regardless of crowds and of apparent results, the road of compromise does not bring true revival.

These things seem apparent from the report:

1. Most fundamental churches did not have much increase in membership nor attendance.

2. Liberal churches, which do not preach the Gospel, were the principal sponsors and received most of the inquirers.

3. The liberal preachers were evidently not converted. They still do not "preach a message of salvation by faith in Jesus Christ," the *Christian Life* magazine reports.

4. There is no indication of the moral revolution which always accompanies a genuine biblical revival.

5. This campaign in Australia was essentially like the New York and San Francisco Crusades and like others which modernists (those who do not believe the Bible and are unconverted) sponsor. The disappointing long-range results, from the viewpoint of Bible-believing churches and pastors, are inherent in the compromise in the unscriptural yoke with unbelievers.

When obstacles and trials seem Like prison walls to me, I do the little I can do And leave the rest to Thee.

—Frederick W. Faber

A Good Example

(Continued from page 3)

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Look and Be Saved!

(Continued from page 1)

discover," says another, "that I have a thy righteousness." It is quite right to say that you have not any righteousness; but it is quite wrong to look for any. It is, "Look unto me."

God will have you turn your eye off yourself and look unto Him. The hardest thing in the world is to turn a man's eye off himself. As long as he lives, he always has a predilection to turn his eyes inside and look at himself; whereas God says, "Look unto me." From the cross of Calvary, where the bleeding hands of Jesus drop mercy; from the Garden of Gethsemane, where the bleeding pores of the Saviour sweat pardons, the cry comes, "Look unto me, and be ye saved, all the ends of the earth." From Calvary's summit, where Jesus cries, "It is finished," I hear a shout, "Look, and be saved."

But there comes a vile cry from our soul, "Nay, look to yourself! look to yourself!" Ah, my hearer, look to yourself, and you will be damned. That certainly will come of it. As long as you look to yourself there is no hope for you. It is not a consideration of what you are, but a consideration of what God is, and what Christ is, that can save you. It is looking from yourself to Jesus. Oh, there be men who quite misunderstand the Gospel; they think that righteousness qualifies them to come to Christ; whereas sin is the only qualification for a man to come to Jesus.

Good old Crisp says, "Righteousness keeps me from Christ: the whole have no need of a physician, but they that are sick. Sin makes me come to Jesus, when sin is felt; and, in coming to Christ, the more sin I have the more cause I have to hope for mercy."

David said, and it was a strange thing, too, "Have mercy upon me, for mine iniquity is great." But, David, why did not you say that it was little? Because, David knew that the bigger his sins were, the better reason for asking mercy. The more vile a man is, the more eagerly I invite him to believe in Jesus. A sense of sin is all we have to look for as ministers. We preach to sinners; and let us know that a man will take the title of sinner to himself, and we then say to him, "Look unto Christ, and ye shall be saved." "Look," this is all He demands of thee, and even this He gives thee.

If thou lookest to thyself, thou art damned; thou art a vile miscreant, filled with loathsomeness, corrupt and corrupting others. But look thou here—seest thou that man hanging on the cross? Dost thou behold His agonized head dropping meekly down upon His breast? Dost thou see that thorny crown, causing drops of blood to trickle down His cheeks? Dost thou see His hands pierced and rent, and His blest feet, supporting the weight of His own frame, rent well-nigh in twain with the cruel nails? Sinner! dost thou hear Him shriek, "Elo, Elo, lama sabbachthani"? Dost thou hear Him cry, "It is finished"? Dost thou mark His head hang down in death? Seest thou that side pierced with the spear, and the body taken from the cross? Oh, come thou hither! Those hands were nailed for thee; those feet gashed gore for thee; that side was opened wide for thee; and if thou wantest to know how thou canst find mercy, there it is. "Look!" "Look unto me!"

Look no longer to Moses. Look no longer to Sinai. Come thou here and look to Calvary, to Calvary's victim, and to Joseph's grave. And look thou yonder, to the man who near the throne sits with His Father, crowned with light and immortality. "Look, sinner," He says, this morning, to you. "Look unto me, and be ye saved." It is in this way God teaches that there is none beside Him; because He makes us look entirely to Him and utterly away from ourselves.

II. Saved By Looking

But the second thought is, *the means of salvation*. It is, "Look unto me, and be ye saved." You have often observed, I am sure, that many people are fond of an intricate worship, an involved re-

ligion, one they can hardly understand. They cannot endure worship so simple as ours. Then they must have a man dressed in white, and a man dressed in black; then they must have what they call an altar and a chancel. After a little while that will not suffice, and they must have flower-pots and candles. The clergyman then becomes a priest, and he must have a variegated dress, with a cross on it.

So it goes on. What is simply a plate becomes a paten, and what was once a cup becomes a chalice; and the more complicated the ceremonies are, the better they like them. They like their minister to stand like a superior being. The world likes a religion they cannot comprehend. But have you never noticed how gloriously simple the Bible is? It will not have any of your nonsense; it speaks plain and nothing but plain things. "Look!" There is not an unconverted man who likes this, "Look unto Christ, and be ye saved." No, he comes to Christ like Naaman to Elijah. And when it is said, "Go, wash in Jordan," he replies, "I verily thought he would come and put his hand on the place, and call on the name of his God. But the idea of telling me to wash in Jordan—what a ridiculous thing! Anybody could do that!" If the prophet had bidden him to do some great thing, would he not have done it? Ah! certainly he would.

Indispensable Christians

"He is impossible to get along with, because he thinks he's impossible to get along without," was said of a Sunday School worker.

No wonder the result was a dismal failure for the would-be indispensable. The worst idea a Christian can have is that he is absolutely necessary to the work in which he is engaged, that his absence would stop the whole undertaking.

—Sunday at Home

And if this morning I could preach that any one who walked from here to Bath without his shoes and stockings, or did some impossible thing, should be saved, you would start off tomorrow morning before breakfast. If it would take me seven years to describe the way of salvation, I am sure you would all long to hear it. If only one learned doctor could tell the way to Heaven, how would he be run after! And if it were in hard words, with a few scraps of Latin and Greek, it would be all the better. But it is a simple Gospel that we have to preach. It is only "Look!"

"Ah!" you say, "Is that the Gospel? I shall not pay any attention to that." But why has God ordered you to do such a simple thing? Just to take down your pride and to show you that He is God and that beside Him there is none else. Oh, mark how simple the way of salvation is. It is, "Look! look! look!" Four letters, and two of them alike! "Look unto me, and be ye saved, all the ends of the earth." Some divines want a week to tell what you are to do to be saved; but God the Holy Ghost only wants four letters to do it. "Look unto me, and be ye saved, all the ends of the earth."

How simple is that way of salvation! And how instantaneous! It takes us some time to move our hand, but a look does not require a moment. So a sinner believes in a moment; and the moment that sinner believes and trusts in his crucified God for pardon, at once he receives salvation in full through His blood.

There may be one who came in here this morning unjustified in his conscience, that will go out justified rather than others. There may be some here, filthy sinners one moment, pardoned the next,

It is done in an instant. "Look! look! look!"

And how universal is it! Because, wherever I am, however far off, it just says, "Look!" It does not say I am to see; it only says, "Look!" If we look on a thing in the dark, we cannot see it; but we have done what we were told. So, if a sinner only looks to Jesus, He will save him; for Jesus in the dark is as good as Jesus in the light; and Jesus, when you cannot see Him, is as good as Jesus when you can. It is only, "Look!"

"Ah!" says one, "I have been trying to see Jesus this year, but I have not seen Him." It does not say to see Him, but "Look unto Him." And it says that they who looked were lightened. If there is an obstacle before you, and you only look in the right direction, it is sufficient. "Look unto me." It is not seeing Christ so much as looking after Him.

The will after Christ, the wish after Christ, the desire after Christ, the trusting in Christ, the hanging on Christ—that is what is wanted. "Look! look! look!" Ah! if the man bitten by the serpent had turned his sightless eyeballs towards the brazen serpent, though he had not seen it, he would still have had his life restored. It is looking, not seeing, that saves the sinner.

We say again, how this *humbles* a man! There is a gentleman who says, "Well, if it had been a thousand pounds that would have saved me, I would have thought nothing of it." But your gold and silver is cankered; it is good for nothing. "Then, am I to be saved just the same as my servant Betty?" Yes, just the same; there is no other way of salvation for you. That is to show man that Jehovah is God, and that beside Him there is none else. The wise man says, "If it had been to work the most wonderful problem, or to solve the greatest mystery, I would have done it. May I not have some mysterious gospel? May I not believe in some mysterious religion?" No; it is "Look!"

"What! Am I to be saved just like that ragged school boy who can't read his letters?" Yes, you must, or you will not be saved at all. Another says, "I have been very moral and upright; I have observed all the laws of the land; and, if there is anything else to do, I will do it. I will eat only fish on Fridays, and keep all the fasts of the church, if that will save me." No, sir, that will not save you; your good works are good for nothing. "What! Must I be saved in the same way as a harlot or a drunkard?" Yes, sir; there is only one way of salvation for all. "He hath concluded all in unbelief, that he might have mercy upon all." He hath passed a sentence of condemnation on all, that the free grace of God might come upon many to salvation. "Look! look! look!" This is the simple method of salvation. "Look unto me, and be ye saved, all the ends of the earth."

III. Who Is Invited: the Farthest Away, the Worst Sinner!

But, lastly, mark how God has cut down the pride of man, and has exalted Himself by the persons whom He has called to look. "Look unto me, and be ye saved, all the ends of the earth." When the Jew heard Isaiah say that, "Ah!" he exclaimed, "you ought to have said, 'Look unto me, O Jerusalem, and be saved.' That would have been right. But those Gentile dogs—are they to look and be saved?" "Yes," says God; "I will show you Jews that though I have given you many privileges, I will exalt others above you; I can do as I will with my own."

Now, who are the ends of the earth? Why, there are poor heathen nations now that are very few degrees removed from brutes, uncivilized and untutored; but if I might go and tread the desert, and find the Bushman in his kraal, or go to the South Seas and find a cannibal, I would say to the cannibal or the Bushman, "Look unto Jesus, and be ye saved, all the ends of the earth." They are some of "the ends of the earth," and the Gospel is sent as much to them as to the polite Greeks, the refined Romans, or the educated Britons.

But I think "the ends of the earth" imply those who have gone

the farthest away from Christ. I say, drunkard, that means you. You have been staggering back, till you have got right to the ends of the earth; you have almost had *delirium tremens*; you cannot be much worse. There is not a man breathing worse than you. *Is there?* Ah! but God, in order to humble your pride, says to you, "Look unto me, and be ye saved."

There is another who has lived a life of infamy and sin, until she has ruined herself, and even Satan seems to sweep her out at the back door; but God says, "Look unto me, and be ye saved, all the ends of the earth."

Methinks I see one trembling here and saying, "Ah, I have not been one of these, sir, but I have been something worse; for I have attended the house of God, and I have stifled convictions, and put off all thought of Jesus, and now I think He will never have mercy on me." You are one of them. "Ends of the earth!" So long as I find any who feel like that, I can tell them that they are "the ends of the earth."

"But," says another, "I am so peculiar. If I did not feel as I do, it would be all very well; but I feel that my case is a peculiar one." That is all right; they are a peculiar people. You will do. But another one says, "There is nobody in the world like me; I do not think you will find a being under the sun that has had so many calls, and put them all away, and so many sins on his head. Besides, I have guilt that I should not like to confess to any living creature." One of "the ends of the earth" again; therefore, all I have to do is to cry out, in the Master's name, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." But thou sayest, sin will not let thee look. I tell thee, sin will be removed the moment thou dost look.

"But I dare not; He will condemn me; I fear to look." He will condemn thee more if thou dost not look. Fear, then, and look; but do not let thy fearing keep thee from looking. "But He will cast me out." Try Him. "But I cannot see Him." I tell you, it is not seeing, but looking. "But my eyes are so fixed on the earth, so earthly, so worldly." Ah! but, poor soul, He giveth power to look and live. He saith, "Look unto me, and be ye saved, all the ends of the earth."

Take this, dear friends, for a new year's text, both ye who love the Lord and ye who are only looking for the first time. Christian, in all thy troubles through this year, look unto God and be saved. In all thy trials and afflictions, look unto Christ and find deliverance. In all thine agony, poor soul, in all thy repentance for thy guilt, look unto Christ and find pardon. This year remember to put thine eyes Heavenward and thine heart Heavenward, too. Remember, this day, that thou bind round thyself a golden chain, and put one link of it in the staple in Heaven. Look unto Christ; fear not. There is no stumbling when a man walks with his eyes up to Jesus. He that looked at the stars fell into the ditch; but he that looks at Christ walks safely. Keep your eyes up all the year long. "Look unto him, and be ye saved"; and remember that "he is God, and beside him there is none else."

And thou, poor trembler, what sayest thou? Wilt thou begin the year by looking unto Him? You know how sinful you are this morning; you know how filthy you are; and yet it is possible that, before you open your pew door, and get into the aisle, you will be as justified as the apostles before the throne of God. It is possible that, ere your foot treads the threshold of your door, you will have lost the burden that has been on your back and you will go on your way singing, "I am forgiven, I am forgiven; I am a miracle of grace; this day is my spiritual birthday."

Oh, that it might be such to many of you, that at last I might say, "Here am I, and the children thou hast given me." Hear this, convinced sinner! "This poor man cried, and the Lord delivered him out of his distresses." Oh, taste and see that the Lord is good! Now believe on Him; now cast thy guilty soul upon His righteousness; now plunge thy black soul into the bath of His blood; now

put thy naked soul at the door of the wardrobe of His righteousness; now seat thy famished soul at the feast of plenty. Now "Look!"

How simple does it seem! And yet it is the hardest thing in the world to bring men to. They never will do it till constraining grace makes them. Yet there it is, "Look!" Go thou away with that thought. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Unconverted Sinner, Look Today and Be Saved

You have read the message by Spurgeon, the mighty man of God who has been in Heaven now some sixty years. Thousands were saved by his printed sermons in his lifetime. You may be saved now by the sweet and simple Bible message, if you take to heart what God has said, and if you meet God's simple requirement to look, look to the Lord Jesus, and depend upon Him for salvation.

Now the editor urges you to decide today for Christ. Do you confess you are a poor, undone sinner who needs saving? Do you, in your heart, honestly wish to turn from sin? Then I beg you look to Jesus for mercy and for goodness now, this moment.

If in your heart you will sincerely turn to Christ, depend on Him for salvation, set out to live for Him, then I beg you first, honestly tell the Lord Jesus Christ that you now take Him as Saviour, that you trust Him for forgiveness, and then sign the decision form below, copy it in a letter, and mail it to this editor. Will you do it now?

Evangelist John R. Rice, Editor, THE SWORD OF THE LORD Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Spurgeon's great message on "Look and Be Saved." I admit honestly that I am a poor sinner who needs salvation. I believe that Jesus died to save us sinners, as the Bible says. I believe that He is ready to save those who penitently turn to Him and trust Him. So here and now, the best I know how, I look to Jesus. I depend on His sacrifice which paid for my sins. I rely upon His promises that He would give everlasting life to everyone who would believe on Him. In my heart here and now I accept the Lord Jesus Christ as my own personal Saviour. I believe He forgives me because He said He would. I will set out to live for Him and claim Him openly as my Saviour. Please write me a letter of counsel and encouragement.

Signed _____

Address _____

Smiling Khrushchev Invited

Khrushchev says, "If anyone thinks that our smiles mean the abandonment of the teachings of Marx, he is cruelly deceiving himself... we will bury you."

(Read the Prophet Ezekiel's welcome to the Russian Bear, "Greetings, Murderer.")

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